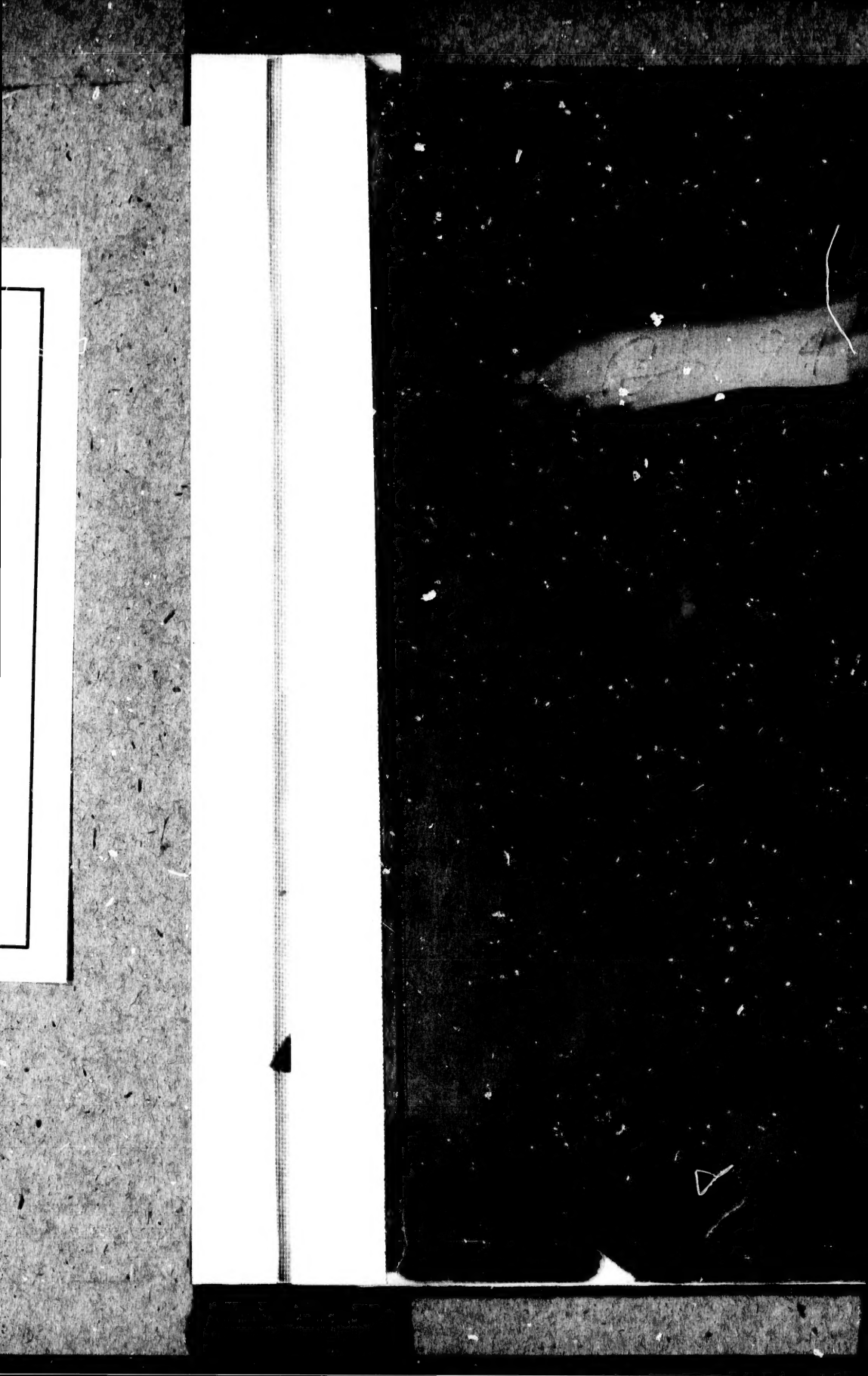


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A CHARGE

DELIVERED TO THE

CLERGY OF BERMUDA,

BY

EDWARD FEILD, D. D.

Bishop of Newfoundland,

ON TUESDAY IN EASTER WEEK, 1866.

HALIFAX, N. S.
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LET Thy grace and blessing, O Father of mankind, rest upon all those whom I bless in Thy name, and especially upon those who, together with me, are appointed to watch over Thy flock. Bless, I beseech Thee, every member of this Church; support the weak, confirm and settle those who stand, and feed our flock, together with ourselves, through Jesus Christ our chief Shepherd.

Amen.

2105

A CHARGE,

&c.

MY REV. BRETHREN,—

While the four years which have elapsed since I delivered my last charge have been characterized by great movement and many changes in Church affairs, both in England and generally in the Colonies, there has been so little of either in Bermuda that my remarks in that former charge, relating to yourselves and the Church here, might be repeated, and would almost equally apply at the present time. Such a stationary condition is not always, and necessarily, an evil. "*Quieta non movere*," may be a salutary maxim in the Church as well as in the State, and, I hope and believe, is not without its good effects here as elsewhere. I cannot, however, conceal from you that the present condition of the Church in this Colony does not appear to me a gratifying and encouraging one. And this conviction makes it a somewhat painful task to address you. I do not forget that an apostle said to his friends and disciples, "To write the same things to you, to me indeed is not grievous, but for you it is safe." Repetition is not, or ought not to be, "grievous" to any teacher who finds it needful or expedient and hopes the repetition may have the desired good effect. But what if he has no such hope? Can it be otherwise than grievous to write, or say, "the same things," on subjects of solemn and sacred importance, for the entertainment of an hour? If you have ever felt the grief, (and I presume it has fallen to the lot of most preachers and ministers,) of knowing, or believing, that your sermons, this or that, have produced no desired effect—not seeing the change or improvement insisted on,—you will understand, and I hope excuse, the difficulty I feel in

now addressing you. Do not, I beseech you, suppose that I am not fully conscious, as you doubtless sometimes are, that the necessity of repetition may arise from the weakness or unworthiness of former endeavors, that the advice or warning has not been remembered and acted on, because feebly expressed or inadequately explained ; that the fault has been in the teacher or teaching rather than in the disciple. I at least am sufficiently conscious of my own defects and infirmities not to be surprised that all I desire and look for is not attained, or perhaps attempted. And I cannot but be aware that the majority of you know your duties quite as well as I can state or explain them by speech, or can or do recommend them by example. If, therefore, I should address our Lord's solemn warning to you, I would fully take it to myself: "If ye know these things, happy are ye if ye do them."

And what can I tell you of your duties or responsibilities which you do not already know ? Or how can I address to you more solemn warnings than you have many times addressed to your congregations, and, may I not suppose, with them, to yourselves ?

It is not, then, my purpose or intention to impute to you either ignorance or neglect of duty in remarking so few instances of progress or improvement since I last addressed you. I recognize, with, I trust, due submission, the hand of the Lord in that fearful pestilence of 1864, which, while it was doubtless intended to yield, and we may hope and believe in many instances did "yield the peaceable fruits of righteousness," must have been for the time grievous indeed, and have occasioned sad interruption of your pastoral work and other public duties. And if so in the case of those to whom courage and strength were given to encounter and sustain the labors and trials of such a visitation, how much more grievous the chastisement, how much sadder the interruption, when it pleased God, in His mysterious providence, to remove the faithful shepherd from an attached and trusting flock. It was not the will of God that Mr. Woods' career of usefulness,

so auspiciously as it seemed commenced, should be prolonged, or that the hopes, which I doubt not many entertained, of profiting by his ministry should be realized;* and we bow submissive to His wise and righteous appointment, believing that all has been designed and ordered in His hidden counsels for our instruction and admonition. We remember our Lord's gentle rebuke of one who, in his ignorance, withstood or disputed his Master's will, "What I do thou knowest not now, but thou shalt know hereafter." In the meantime, it is no denial or doubt of God's wisdom and mercy, to perceive the sad effects of the chastisement in the unsettling of all plans and projects for the benefit of the congregations immediately affected. And if we may now congratulate them and ourselves that at length their loss has been made up by the appointment of a successor, whose gifts have been proved and improved by a faithful and efficient discharge of his duties in our midst, it is an occasion of much grief that this benefit could only be obtained to them by withdrawing it from others not less requiring the services of a resident duly appointed minister. Very sad indeed is the condition of those now bereaved parishes, however faithful the labors, as I trust and believe they are, of the minister who, under much discouragement, has temporarily undertaken such duties as can be performed by one residing at a distance.

It is not, then, to be wondered that such trials and bereavements have created a state and feeling of desolation in our little colony not soon to be remedied.

And how can I duly express the loss we have sustained in the removal of that dear brother, who in all my former visits, since the consecration of this Church, strengthened my hands and comforted my heart by his wise counsel and kind assistance, and who had endeared himself as well and truly to all his fellow laborers in the ministry as to myself, and as

* *Ostendent terris hunc tantum fata, nec ultra
Esse sinent.*

well and truly to all the members of his congregation as to his brother clergy and nearer friends and acquaintances, and who fully appreciated and cordially reciprocated all our regard and affection ?

Was it to warn or instruct us not to place our hopes or affections too fondly on friend or fellow-helper, that one so loving and beloved, so trusting and so trusted, as desirous to dwell and serve among us, as we (I believe all) desired his presence and assistance, was compelled to return to his native country ; thence to depart (alas ! how soon) to

That undiscovered country, from whose bourn
No traveller returns.

Let it be our consolation, if we can realize and prepare for it, that we may go to him, though he cannot return to us ; let us remember, with closer and more earnest application to ourselves, the Apostle's exhortation, "*Be not slothful, but followers of them who, through faith and patience, inherit the promises.*" And the Master's more solemn admonition, "*Take ye heed, watch and pray, for ye know not when the time is :*" and, "*Blessed are those servants whom the Lord when He cometh shall find watching.*"

Among other matters which cause me more than usual difficulty in addressing you, I cannot entirely omit the uncertainty of legislative action as affecting not merely, or chiefly, your condition, but the condition and prospects of the whole Church community in Bermuda. We have no reason to doubt the kind feeling of the members of the Legislature towards their clergy and ministers, of which they have given evidence by the late increase of your stipends, in consideration of the greatly increased price of provisions and the other necessities of life. My doubt and fear are, I confess, for themselves ; that they do not and will not sufficiently realize, of what vital paramount importance it is to them and their children, that they should be provided with faithful and able ministers in sufficient number for their ever increasing spiritual wants. Whether the late addition to your stipends

is large enough to enable you to live in decent respectability, is, I fear, doubtful ; but it is too sadly certain that without some sub-division or re-arrangement of your parishes, or some addition to your numbers, the services you should and would render to your parishioners are not, and cannot be, satisfactorily and efficiently fulfilled. I might insist on the baneful effect of the continual occupation, so anxious and responsible, on your strength and spirits ; but I am thinking now of the impossibility, be your strength and spirits what they may, of your rightly performing those duties and services to which you were pledged at your ordination : as, first, to “be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same”—without which how can you hope duly and truly to “instruct the people committed to your charge ?” Or how, without such prayer and study, “to banish and drive away all erroneous and strange doctrine contrary to God’s word ?” How can you duly and truly “use public and private admonitions and exhortations, as well to the sick as to the whole,” and to the whole as well as to the sick ? or how can “you frame and fashion yourselves and your families according to the doctrine of Christ, and make both yourselves and them wholesome examples and patterns to the flock of Christ ?”—all which you solemnly promised not only to do, but to be diligent in ; and all, not for yourselves, but for those committed to your charge. Why do I remind you of facts known and felt in all their weight and sadness by yourselves, but to entreat you to present them in your prayers to God, your Heavenly Father, that He, “without whom nothing is strong, nothing is holy,” would dispose and enable your friends, and especially those who have the power, to make better provision for their own spiritual wants, and for the growth and increase among us of religion and virtue. Give no ground for the suspicion that you are pleading for your own comfort or ease, or for the exaltation or advancement of a sect or party. I fear it is difficult, (I do not know what has made it so), to persuade people, even

Christian people, that we can desire help or relief for their sake ; or can speak and plead of and for our own Church and Ministry, with a single eye to the salvation of souls and the glory of God. If you believe that ours is a true branch of Christ's holy Catholic Church, and our ministry the divinely appointed form and method of teaching and preaching the truth of God, and that you yourselves and others in like manner ordained and sent, are ambassadors for Christ, then you need not, cannot, hesitate to press upon those in power their duty, which is no less their interest, to strengthen your hands, and make your ministrations more effective and honorable. Away with the imputation that we contend for Episcopacy on any other grounds than because we believe it the regimen or form which God Himself has ordained and consecrated for the guidance and government of His Church : or with any other object in view than the support and extension of that Church, according to His will and for His glory.

Supposing, however, those in power should recognize the necessity or expediency, for their own and their children's sake, of maintaining and extending the Church and your ministry among them, it would require some consideration to determine in what way the necessary means should be raised and applied. Shall it be raised by direct taxation or assessment of property, for the general support of all denominations ; allowing each person to choose the Church or denomination to which his tax or assessment shall be applied, or assigning to each a just proportion of the amount ? Shall the stipends of the rectors and ministers be determined and paid, as now, directly through the Legislature, or by councils or conferences of and for the separate denominations ? These and many other questions would require to be seriously and carefully considered before any settlement of an endowment or payment for religious services.

The number of Church of England members in Bermuda appears by the last census to have been 9,479. One half-penny per week contributed by or for each and every member

would supply to *seven* a somewhat larger amount than is now paid to the *five* Rectors by the Legislature. It is not, of course, possible, nor would it be just if possible, to exact from all the members of every family—many or few, rich or poor, alike—the half-penny; but it surely is not extravagant to expect an aggregate sum equal to that amount for each and every member. This sum, subsidized by pew-rents or collections, as at present, would give to *seven* Rectors an average equal to the present allowance—to some more, some less; and it is not necessary, perhaps not desirable, that all should be equal.

That the three larger parishes, Hamilton, Pembroke and Sandys, require, each, the undivided care and services of a Rector, must be manifest to every one who knows and considers their extent and the number of their inhabitants. Hamilton, with the smallest population of the three (amounting, however, with Tucker's Town lately annexed, to nearly 1,300), is, I believe, the largest in extent, and most difficult, from its configuration, to visit. Of Pembroke and Sandys it is enough to say that the population of the former considerably exceeds, and of the latter nearly reaches, two thousand, while the area of both is sufficiently extensive to make parochial visitation very laborious. It is true that in one, if not two, of these parishes the number of Wesleyans is considerable, and it is supposed that the amount of clerical duty is less, or lighter, in consequence. But it may be questioned, on the other hand, whether the fact of some parishioners being Wesleyans does lighten, in any like proportion, the labors of the clergy (assuredly it does not lighten their care and responsibility), for it is, I believe, notorious that the majority of those who call themselves, or are called, Wesleyans, do still apply to the Rectors, as the law still permits and empowers them, for occasional services, both in sickness and in health. And why are there so many, or any, Wesleyans, but because of the want of proper pastoral supervision and visitation? May we not be morally certain that, if a Church

or Chapel had been built in Tucker's Town twenty-five years ago, and served by one of the clergy, and the people had been visited in their houses occasionally, no other chapel would have been needed there, no other minister's visits required or desired? It weighs heavily on my heart, that I have not done more for the poor inhabitants of that locality. Yet, even now, if Wesleyans are true to their founder's principles, they will not forsake the Church in which they were baptized: rather will rejoice to be again under the loving care of a minister whom they may call their pastor, and who will call them the sheep of his fold, and will tend and feed them accordingly.

In the Royal Instructions, reciting the authorization first given to the Bishop of Nova Scotia to exercise jurisdiction, spiritual and ecclesiastical, in these islands (afterwards transferred to the Bishop of Newfoundland), the Governor was directed to take care "that the *parishes be so limited* and settled as he (the Governor) should find most meet for the accomplishing the good work" of maintaining and extending religion and religious worship; and, it is added, "in all matters relating to the celebration of divine worship, the erection and repair of Churches, the maintenance of ministers, and *the settlement of parishes*, throughout your government, you are to advise with the Right Rev. Father in God, the Lord Bishop of Nova Scotia *for the time being*."

Whether any such directions exist in the Governor's present instructions, I cannot tell; but it is certain and obvious, from what I have now quoted, that it was the Royal pleasure that the limits of the parishes should be so defined and determined, from time to time, as would most conduce to the maintenance and promotion of religion and religious worship; and it cannot be doubted that for accomplishing that good work the limits of the present parishes, or at least those specially referred to, require to be re-adjusted.

Nor can I omit to notice that in two of these three parishes the number of the colored population (including

Tucker's Town in Hamilton) is more than double that of the white, and that the disproportion is rapidly increasing. Now, without subscribing to the preposterous doctrine of the Declaration of Independence that "all men are created equal," and without contending that it was, or is, a sin in the sight of God to hold our fellow creatures in bondage, or that our forefathers were guilty in this respect concerning their brethren, we cannot deny, without excluding ourselves from the Covenant, that we, now, are all one in Christ Jesus; that now and here, as the Apostle speaks, "*There is neither Jew nor Greek, Barbarian, Scythian, bond nor free; but Christ is all and in all.*" Neither shall we, I trust, repudiate the debt contracted by the former slaveholders in this Colony,—I mean to repay with spiritual blessings, with deliverance from the bondage of Satan and sin, the bodily service and servitude—a debt which we shall rather esteem a privilege, if therein or thereby we may bring the children or descendants of a heathen race to the knowledge of the truth, and enlist them in that service of God which is perfect freedom. We sometimes hear that they (the descendants, it is said, of Ham) are an inferior race and under a curse, which surely, if it be so, is but an additional argument and motive for compassion and kindness, for labors and prayers in their behalf. And I suppose there is no Colony where this privilege (may I not call it so?), of emancipating from a worse bondage than that of any earthly master the sin-oppressed African, has fallen so generally and largely to the Church. And woe to the Colony, double woe to the Church, when this privilege is taken from our hands or the hands of those who succeed us in the ministry. Far be it from me to accuse or suspect any sect or denomination of Christians of preaching or teaching sedition, privy conspiracy or rebellion; but surely it cannot be denied that it is of the very essence of separation, or at least of separating, in religion, to create disaffection and disunion, especially if the separating or falling away be to a less esteemed or less favored denomination. Doubtless such feelings may be, and are, in thousands

successfully resisted, or may never be excited ; but if excited, the results or consequences, an Apostle has told us, "*Where envying and strife is, there is confusion and every evil work.*" I should, therefore, apprehend a too possible disturbance of order and peace in the State if our colored brethren should separate in large numbers from our communion and fellowship, and choose forms of worship and teachers or ministers for themselves ; but in or towards the Church such separation would too surely occasion, if not contention and opposition, at least jealousy and dislike. And let us not flatter ourselves that separation cannot, or will not, spread and prevail to a far greater extent than at present, especially among the colored people. There is now a meeting house in almost every parish, and there is reason to fear that in the towns dissent is acquiring strength, and extending and establishing itself, silently but systematically, in the country parishes. Are the members thus taken from us chiefly poor and ignorant ? let us remember the Apostle's declaration that "*those members of the body which seem to be more feeble are necessary, and those members which we think to be less honorable, upon these we bestow more abundant honor ;*" intimating that so it is, or should be, in the Church ; such the concern and care for the despised and destitute, the weak and simple. And he further reminds us, in connection with the same subject, that "*by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.*" For these great and manifold interests therefore in Church and State, for order and peace, for communion and fellowship, for the salvation of immortal souls and the glory of God, labor and pray, with all the helps and appliances you can lawfully and honorably employ, to retain all you have and recover as many as you can.

For retaining all you have, I would earnestly recommend you to give more attention to your Sunday schools ; and, if you cannot superintend them in person, to enquire for scholars during the week, and place them under teachers, who

will interest themselves in their welfare and report to you their progress and behaviour. And surely it will not be impossible, or very difficult, to visit the schools on your way to Church, if only to manifest your concern for the scholars and your obligations to the teachers. I have observed, in this as in former visits, the great importance, great value of such a Sunday school, in attending that, connected with this church, for colored children. In that school, which has the benefit of a gentleman's kind and careful superintendence, with several able and earnest teachers under the clergyman, the scholars are in no respect inferior, neither in conduct nor attainments, to those of any Sunday-school of a similar class. I could only wish the numbers were larger, as I presume they might and would be, if the clergyman could visit the dwellings of the poor to invite their children in. The same remark applies to the Sunday-school for colored children in St. George's, except that there the numbers have since my last visit greatly fallen off; and many, as I was informed, have transferred themselves or been transferred to the Wesleyan school, to grow up, it may be feared, in dissent or separation from the Church. And while I admire, and am grateful for, the concern shown in several parishes, by kind and efficient female teachers, for the children of a different class in their Sunday schools, and would commend these also to your fostering care, there are many reasons for attaching special importance to those for the children of the colored poor.

And not only, or chiefly, for the Sunday-school, but as the most engaging and most powerful means of keeping your people in attached connection with yourselves and the Church, and of knowing their real condition, and of tendering advice and consolation, and of bringing all, young and old, to the House and worship of God,—for all these much desired ends. I would again and again entreat you to visit as frequently as you can the dwellings of the poor, both the sick and whole. There never, I suppose, was a generation of people who more required (shall I say deserved?) such visitation, or by whom

such visitation would, in general, be more gratefully received. Whatever may be said of our colored brethren, I believe it is not pretended that they are in general insensible to kindness or unwilling to be advised or directed. And how can it be expected that in one generation (after being led as children, or held as horse and mule which have no understanding), they should or could guide and govern themselves, or perceive and know their duty and interest, as members of a community, whether in Church or State ?

With a view to further engaging their affections, I believe nothing will be more effectual than a care for their children, and especially for their education. And, if so, it is obvious you are losing one of the greatest, if not the greatest, as it certainly is the truest and best, hold upon the parents—to say nothing at present, though a great deal may, and ought to, be said, of the injury and injustice to the rising generation—in losing your week-day schools. I do not deny that I acquiesced in the propriety, or rather I might say necessity, of discontinuing the insignificant grants paid to the few remaining schools, by our District Committee of the Society for Promoting Christian Knowledge. But I believe no school has been, or will be, discontinued in consequence, and it was the general opinion of the Sub-committee that, without aid from the Legislature, (the subscriptions also having greatly fallen off, and the Rector of the parish which used to contribute the largest amount having declined any longer to make collections) it would be impossible to maintain them ; and that, in the meanwhile, it would be more advantageous to confine the small amount at the disposal of the Committee to the importation of books, published by the Parent Society. I trust, however, you will never rest satisfied without at least one school for poor children, under your direction, in every parish. If Legislative aid be given, I do not know any better method of establishing and conducting the schools than by Boards in each parish, or each Rectory, of which the Rector would be chairman *ex officio*, the other members to be appointed by the Executive. But

when it is considered that there is now, in every parish, a good and sufficient school-room, which might be put and kept in repair at a small expense ; and that, by a contribution of a farthing a week, or of one shilling a year from, or for, every member of the Church, six school-masters might be paid at an average of £50, and as many mistresses at an average of £30 a year, who would also receive, from the scholars, fees, regulated or limited by the Board, it cannot be denied that the Church in this Colony might be (shall I say, ought to be ?) in this most sacred and important object and duty independent of Legislative aid. None of you can be altogether ignorant of the agitation and contention excited in England by the introduction of what is called the Conscience Clause, by the Council of Education, in the grants for public schools. I am not about to discuss the merits or demerits of that clause, but it is obvious that if the Church, through the National Society or otherwise, could adequately assist in maintaining schools where required, all the unhappy discussion and disputation might have been avoided, and the schools conducted on Church principles, without interference. In my own parishes in England I was enabled, both as curate and rector, by the subscriptions of the parishioners and payments of the scholars, to maintain three separate schools—for infants, boys and girls, of the poorer classes—without any extraneous aid, and of course without any extraneous interference ; and I cannot but think that in some of your parishes, one school at least might be similarly supported. And if you received but half the pleasure I experienced in witnessing the happiness of the children, the gratitude of the parents, and the cheerful acquiescence of both in our rules and regulations, you would be thankful not to be assisted, or resisted, by the State. That in, or for, the education of the children of this Colony there is a conscience clause binding most strictly and especially upon us, all of you, I think, will admit ; all certainly who can say with the Apostle, “Lord, Thou knowest that I love Thee ;” a clause which He Himself was pleased to insert

in our commission, in that solemn command, "Feed my Lambs." And you will not forget that He who gave this command was graciously pleased to say, "Whosoever receiveth one such little child in my name receiveth me, and he that receiveth me receiveth Him that sent me."

Having had occasion to notice the probable action of the Legislature as affecting your position and duty in two most important points—your ministrations generally, and your care for the religious education of the poorer classes,—I would be permitted to say a few words on a recent Act of comparatively small importance, but to which I am rather anxious to refer, because I may be supposed, by the advice I have given, to have resisted the will and purpose of the Legislature. Such never was, and never will be, my intention. I hold, on the contrary, that when a law is enacted by those in authority, we are obliged to obey it, as Christians, for conscience sake, however we may disapprove or dislike it; nay, as far as in us lies, to supply deficiencies and remedy defects, supposing that no higher or more important duty is thereby interfered with. But should that unhappily be the case, then the utmost that can be required or expected of us is to comply with it to the letter. And this is the course which I have recommended with respect to the new Act of Registration. Whether such an Act—of great advantage doubtless in a large country, with a population ever changing and increasing, and in which both the temptations and opportunities for the concealment of births, deaths and marriages are continually presenting themselves,—whether such an Act is equally or proportionably necessary in a small Colony, or whether the machinery required and at hand in the former is desirable and available in the latter, are questions with which we are not now concerned, when they have been settled for us by those who have the right and power to make laws: but when I found that the clergy were expected to perform services interfering with their more important duties, and otherwise, I conceive, unbecoming their station and office,—I allude particularly to their

being expected not only to furnish to the registrar particulars of every marriage, but to repair to him, or his house, to sign the entry in his book—I considered that you and others ought to be satisfied with your complying with the letter of the law, which says only that the person furnishing the information shall sign the entry in the proper column, but is silent as to the when and where. All therefore, that can be required of you is to sign the entry in the proper column (a work of supererogation in itself), when a convenient opportunity is given you. I think it may be inferred that the book should be brought or sent to the clergyman to sign (if he is the person to furnish the information), from the somewhat analogous case of entries to be made and signed in the parish register, when the marriages have been celebrated by special license, in which case the churchwardens may be compelled to produce the register for that purpose, it having been ruled that “when a thing by Act of Parliament is required to be done, that also is required without which the thing cannot be done.” Again in stating the age of the parties married, you are not required, and it cannot be expected of you, to make enquiries which might give offence and elicit an uncomfortable response ; and you may therefore content yourselves with stating the majority or minority of the parties (of full age or otherwise), because in the case of minors the consent of parents or guardians should be ascertained. There are other things in this Act which require to be amended or explained. And when it is known and remembered that the first Registration Act of the Imperial Parliament, passed in the year 1836, was, on the opening of the following session, suspended for four months, and in that interval a new Bill brought in, and passed, to explain and amend the original Act, it cannot be deemed derogatory to the Legislature of Bermuda to follow, in this respect also, the pattern of the mother country. And the English Amended Act of 1837 will, I venture to think, furnish some useful suggestions. The provisions of the present law, chiefly to be complained

of (though I do not suppose you will be forward to complain), are those by which you are required, without compensation or acknowledgment, to perform duties foreign to your office, and in some degree interfering with it and its perquisites, which certainly is not agreeable to English law and custom.

While on the subject of marriage, which, an Apostle reminds us, is or should be honorable in all men, or more literally in all things, I would be permitted to repeat the recommendation and request which I have addressed to you on former occasions—that the season of Lent, and particularly the Holy Week immediately preceding Easter, be not, without necessity, allowed for its celebration. Why should the Church in Bermuda despise or ignore the traditions of the Church universal, adopted, or rather continued, in our own reformed branch in England, of which that the forty days of Lent should be observed as a fast is confessedly one? Is Church feeling to die out in Bermuda? I am aware that the Governor's license to dispense with the publication of banns (which however is not a special license to allow or sanction any alteration of canonical time and place) is interpreted to justify this and other practices, contrary to the customs and courtesies of the Church in England; but I am unwilling to believe that your influence, backed by the acclamations of all Christendom, would not avail, if properly exerted, to prevent a departure from Catholic practice. On the same influence, similarly sustained, I would depend for the entire abandonment of the more strange anomaly of marrying in private dwellings, or any places except a Church, which I am happy to know has nearly died out and disappeared from among us; an anomaly, or rather irregularity, for which there can be as little excuse in this Colony as in any part of the British Empire. And since her most gracious Majesty the Queen (whom God preserve!) thought it no degradation to be married in the face of the congregation and within the Canonical hours, it is hard to understand how any of her subjects can reconcile themselves to a departure in these respects from the laws and cus-

toms of the Church. I have not forgotten that the necessities of State required a departure from the observance of Lent in the marriage of his Royal Highness the Prince of Wales, and I am quite prepared to admit, as I have already indeed done, that any such necessity might justify the relaxation of that part of the Church's custom ; but such cases among us must be very rare, and cannot be pleaded in excuse of general indifference or neglect.

With regard to marriages in private dwellings by a clergyman of the Church of England, except with a special license from the Archbishop of Canterbury, you are, no doubt, aware that such marriages in England would be null and void. It may be that the *Lex Loci*, or perhaps (though that is more doubtful) *Nulla Lex Loci*, removes the fear of penalties abroad ; but, surely, as I have before remarked, English Churchmen and Churchwomen should be guided, as far as possible, by the laws and customs of their own communion. *Necessitas non habet legem*, and in the northern part of this diocese, (where, unhappily, families are settled fifty and sixty miles from their clergyman, and can or' be visited by him occasionally,) this part of our law is of necessity relaxed, and the necessity has been duly and legally recognized ; but all within twelve miles of a Church, even in Newfoundland, are expected to come, and do come, to their Church and Missionary to be joined together in Holy Matrimony. And I must again state that a Governor's license, so far from compelling, or requiring, a clergyman to celebrate marriage in a private dwelling, or at any un-canonical hour, does not even authorize any such departure, or indeed any departure, from the Church's laws or customs ; it is simply and solely a license to dispense with the publication of banns. I am happy to gather from your returns that, with the exception of two parishes, there has been only one departure from the Church's rules in this respect in the last four years, and that, under special circumstances supposed to justify the exception.

Before I quit this subject, I think it right to inform you that in consequence of a marriage license having been recently issued to the Chaplain of the Dock-yard, which the Rector of the parish believed to be an innovation of the established practice, and an interference with his duties and privileges, I addressed his Excellency the Governor to that effect. His Excellency states in reply that he has given orders that marriage licenses are not to be issued to any clergyman of the Established Church in these Islands other than Rectors of parishes, or clergymen officiating for them, without his sanction,—and he is pleased to add that it is not his intention to make any alteration in the practice which has hitherto prevailed in this respect. You may therefore rest satisfied, I think, that an interference, which would subvert in one essential point the parochial system, and occasion many anomalies and inconveniences, will not again be permitted.

I hope it may not be improper, though scarcely necessary, to observe that whatever tends to diminish the religious reverence accorded by Scripture and the Church to Holy Matrimony (and I cannot but believe that the celebration in private dwellings, and at unseasonable hours, must more or less have that effect), may be, to a like extent, an injury to society at large. This, all well-ordered States, have fully recognized, and legislated accordingly.

I will allude to one other method by which, though not so directly in your character as Christian Ministers, you may, without in any degree forfeiting, or forgetting, that character, obtain and retain a hold upon the regard and respect of those whom I have mentioned as more especially objects of our solicitude, and materially assist them in forming habits of order and economy, in which it would be a marvel if as yet they were not deficient. I allude to such clubs, or associations, for mutual relief in sickness and old age, as the Bermuda Loyal Union Society, with the nature and rules of which, I presume, you are all, more or less, acquainted.

And you have further to consider that by promoting and assisting a Society established upon good principles (and by *good* I mean Christian and religious, as well as prudent and useful), you may prevent the establishment of others of a different character, and under no sound and safe guidance. Such Societies as the one I have mentioned, under the spiritual Father's loving guidance and wise restraint, will not only unite the members to each other, but to their Church. You have the example of one so guided and so restrained, from the beginning, by the former excellent Rector of Paget and Warwick, in which those good results have been fully realized ; and, I fear, you have also, or will have, instances of others self-governed and self-willed, from which no real benefit can be expected, either to the members or the Church.

The Beneficent Societies in your different parishes, which perform most of the duties of District Visiting Societies, are deserving of your cordial and grateful support and countenance ; and if you can, as I believe most of you do, meet the members periodically, and after prayers, and perhaps some short exposition of an appropriate passage of Scripture, receive their reports and recommendations, and give such counsel or encouragement as may be needed or desired, their work and labor of love will be twice blessed. It may be deserving of consideration whether you might not through this agency induce and assist the poor to lay by some portion of their earnings for the purchase of books or clothes, or against a time of sickness, or any other emergency. There may be hindrances or difficulties in the way of a Savings Bank in this country, but it is not less required here than elsewhere.

The late calamitous war in the United States, or rather the effects produced by it in the minds and hearts of the antagonists, will help to reconcile us (if that be necessary) to the course adopted by our Legislature, in allowing only the occasional services of Presbyters of their Protestant Episcopal Church ; as is done in England. I ventured on a former occasion, four years ago, to express my opinion that a wide

difference existed between the case and claim of the Scottish clergy and those of any foreign country, whose different political principles might render them uneasy under a monarchical form of government. But other, and perhaps greater, troubles might have arisen, if, during the late disruption and conflict, Presbyters, whose sympathies were enlisted on opposite sides, had obtained a standing and influence in the Colony. It is well known that in the States members of the same family were eagerly advocating, and to their power supporting, different views and interests in that cruel fratricidal war; and surely any approach to such opposition in a small Colony would greatly interfere with the honor and usefulness of the Ministry. And yet the evil I mentioned, of different political principles, and others which there is no occasion to mention, as being of a more permanent character, appear to me still more deserving of consideration. In the meantime I may congratulate you, as I do myself, that we are permitted by this Act of the Legislature to profit by the presence and assistance of two experienced Presbyters of the Church in the United States, in all respects as effectually as if duly licensed Curates.

It has of late been discovered, as you all doubtless are aware, that the Royal Letters Patent cannot create a Bishop's See or give ecclesiastical jurisdiction in any Colony, having its own independent Legislature, and consequently that every Bishop in a Colony must be duly accepted or recognized as such by its Legislature, before he can legally exercise his functions. The necessary recognition of the Bishop of Newfoundland has, I am informed, been made in this Colony, sufficient, I presume, to authorize the exercise of ecclesiastical jurisdiction, in form and effect as in England, where no local law exists to the contrary. Still further, no ecclesiastical Laws or Acts of Parliament relating to the Church in England will have any force or effect in the Colonies, unless expressly extended to them, or unless, not being so extended, they are adopted by the Colonial Legislatures; such for example as

the late important Act altering the form of Subscriptions at Ordinations and Institutions, &c. But whether such a law, being purely of ecclesiastical cognizance, *may* be acted upon by a Bishop in a Colony, is a different question, and one upon which we require further instruction. It may not be amiss to mention that, having received no instruction or information on the subject, I thought it right in the late Institution of the Rector of Paget and Warwick to adhere to the former law, and to require the customary subscriptions and declarations in full. A similar doubt hangs over the question whether new canons or the alteration of existing canons, made, with the Royal assent, by the Convocation of the Province of Canterbury, must, or may be adopted in those Colonies whose Bishops are still subject to the Metropolitcal See of Canterbury; such, for example, as the new or altered canon respecting God-fathers and God-mothers in Baptism. Some of you have already been made acquainted, if you looked into my last charge to the Clergy in Newfoundland, of the objections I entertained, in common with a large number (though a minority) of the members of both the Houses of Convocation, to the proposed alteration of that canon: an alteration mainly designed to remove or lessen the difficulty of obtaining the required number of properly qualified sponsors, as specified in the canon; that is, in fact, persons who have received the Holy Communion. This was to be effected partly by making it lawful for parents to answer as God-parents in the name of the children, and partly by limiting, or rather extending, the qualification to persons "capable of receiving the Holy Communion." To both parts of the alteration I entertained, and still entertain, strong objections; and if it should appear presumptuous in me to contend against a majority of the Convocation of Canterbury, I would be permitted to plead that, besides having the support of many influential members in the present Convocation, I am upholding, and upheld by, the decisions and determinations of a not less august, learned, and pious assembly,

in the Convocation of 1604, when the present Book of Canons was passed.

As I attach much importance to the provisions of the present Canon, which I am happy to say has not yet been superseded, and wish they might be impressed upon your congregations, I shall ask your kind attention to the advantages which I conceive are found in it. And (1) it is of importance to the children to have had witnesses of their Baptism, who might certify them of the fact, in the event of their parents' death or removal. Of course, the sponsors also may die or remove, but the present system provides three witnesses, besides the parents, one or other of whom may be expected to survive.

(2) It is of importance to the children and to the Church, that persons should be provided, who, in case of the parents' death, removal, neglect or inability, might be required or expected, agreeably to their promises, to see them (the children) christianly and virtuously brought up, or at least instructed in their Christian faith and duty. This point is well expressed in the Baptismal Liturgy of Herman, Archbishop of Cologne, published in 1543, which in many particulars resembles our own, having been drawn from the same sources, and probably corrected by the same hand. Among other questions to the sponsors much resembling those in our Service, only of greater length, the minister asks, "Will ye be God-fathers to this infant and count him for a very son of God, a brother and member of Christ, and as soon as he cometh to the use of reason, *if peradventure he shall lose his parents, or if they be negligent in this behalf*, will ye take charge of him that he may learn the Ten Commandments, the Articles of our Faith, the Lord's Prayer, &c.?"

(3) It is of importance to the parents to have other persons (chosen by themselves and approved by the Church), bound by sacred promises, to care for the Christian education of their children; who may be expected to pray for them, and, if need be, tell or teach

them such things as a Christian ought to know and believe to his soul's health.

(4) It is of importance to the parents and the Church to extend the benefits and blessings of Christian succour and sympathy beyond the limits of separate families, and to unite many together in the bonds of spiritual affinity. All these advantages are forfeited by substituting the natural parents as and for God-parents; while for the Church to impose upon parents duties already imposed upon by Almighty God seems to me idle and presumptuous. Does any person imagine that parents are not commanded and obliged, even by God Himself, to bring up their children in the nurture and admonition of the Lord, or that the Church can in any way deepen or extend a parent's duties and obligations? Is it not manifest that God-parents are required as an *additional* help and security, for the child's sake, for the parents' sake, for the Church's sake; in a word, for Christ's sake? Let these considerations be explained to and impressed upon your congregations, and let them further understand that God-parents do not, in any case, promise that the children shall believe and do all those things which they (their sponsors) undertake for them, nor make themselves responsible for the child's sins, and the difficulty complained of, of obtaining properly qualified persons as sponsors, will, we may trust, be lessened more and more; without breaking down the Church's ancient fences and land-marks, or ignoring the benefits and blessings of spiritual affinity.

With regard to my second objection, I mean to the substitution of "capable of receiving," instead of "having received," the Holy Communion, it is, I confess, a gratification to find my views maintained by her Majesty's advisers; who, after long delay, have, on that very ground, refused the Royal assent, and have returned the new Canon to Convocation to be restored in this particular to its former state. The result will probably be that what was the chief difficulty before will be the chief difficulty still, intensified by the pro-

minence given to it in this discussion, and its re-enactment ; while the salutary provision of requiring the additional security of God-parents, to see the children of the Church Christianly and virtuously brought-up, will be swept away.

Under these circumstances, we have reason to be thankful that the sagacity and experience of her Majesty's lay, and I presume law, advisers are extended to the acts of the Convocations, and that alterations of the existing Canons cannot take effect until they have been by them examined, and approved or assented to. In the meanwhile, I pray you to observe, that this amended Canon has not yet become a law of the Church even in England ; and that, if it does, we are not at liberty, separately or collectively, to adopt it, until we have been further instructed.

I will mention another instance in which we are much indebted to legal, or law, acumen, for resolving a doubt or difficulty which many persons felt respecting that portion of the Oath of Supremacy, which declares that "no foreign prince, person, prelate, state, or potentate, *hath*, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm." It has been contended that we cannot justly and truly declare that no foreign prince or prelate *hath* any power, pre-eminence or authority within this realm, when we see the titles of Bishops and other dignitaries, appointed or confirmed by the See of Rome, recognized, and place and precedence given them by her Majesty's ministers and representatives. But it has been justly, and I think sufficiently, replied that what her Majesty's ministers and representatives, or, with all due respect, her Majesty herself, may do, or direct to be done, is not law, and may be, at any time, as readily, or more readily, undone. And of this we have had an instance in the late highly esteemed Minister for the Colonies refusing to Roman Catholic Archbishops the precedence before the Bishops of our Church, which they had presumed on in consequence of a former Colonial Minister desiring that they

might be addressed with the titles given them in their own Church. And since it has been discovered that the Sovereign cannot create a See, or place a Bishop of our own Church, in a Colony, without the assent and consent of its Legislature, it is not to be supposed that one of her Ministers or Secretaries of State could authoritatively give place or precedence to the prelate of another Church.

Having had occasion to allude, with unwilling dissent, to the sole act of legislation by the Province of Canterbury, (grounding my dissent upon the established law of a former Convocation), I would now be permitted humbly to express my grateful sense of the wisdom and piety which have been generally evinced in their deliberations and resolutions. I will not occupy your time by any particular reference to their proceedings, with which you are probably well acquainted, at least equally so with myself. I will only observe that the interest felt and shewn by that august assembly in the welfare of the Church in the Colonies demands our most grateful acknowledgments. I would be allowed to instance particularly the sympathy so plainly and warmly expressed with the Bishop of Capetown in his many difficulties and trials : difficulties and trials so novel, so complicated, so distressing to all parties concerned, and so serious in their consequences, that nothing, I conceive, but the highest sense of duty could have induced the Bishop to encounter them. Great indeed is the comfort, especially to the Bishop himself, of finding his views and proceedings solemnly approved and endorsed by the influential voice of the Convocation of Canterbury. I am satisfied to be determined by that voice, as to both his views and proceedings, and I do not hesitate to recommend you to be similarly satisfied. I will honestly confess that I have not read a word of Bishop Colenso's Biblical researches. It appeared to me, at the outset, preposterous, that a Colonial Bishop, after less than two years given to the subject (so I observed that he himself confessed), should presume to publish theories, original or borrowed, on the authenticity

and authority of Holy Scripture, in opposition to the received belief of universal Christendom. And when I learnt that in both Houses of the Convocation of Canterbury, without I believe a dissentient voice, his theories were pronounced unsound and heretical (though all might not agree in the necessity or expediency of a synodical condemnation), I felt that my time and thoughts might be more profitably employed in my proper work and duty. Indeed we should have, I conceive, very little, or assuredly much less than we all have, to do, or more curiosity than I at least possess, to occupy ourselves with difficulties and objections which have been explained and answered, as far as need be, or ought to be required, many times and many years ago. I say as far as need be, and ought to be required, because in regard to the Old Testament history—remembering its great antiquity, the manner of its preservation and transmission, and that it is, and must be, in great part its own interpreter—it would be strange indeed if there were not some things in it hard to be understood and explained, which a perverse ingenuity might represent as errors or contradictions. How much more may we expect this result, when the professed object of the history is to make known the will and purpose, the doings and dealings, of Almighty God; and those things, respecting which our blessed Lord even thanks His Heavenly Father, because He has hid them from the wise and prudent, (that is, in their own sight), though He has revealed them unto babes. “There is a sacred obscurity,” says Bishop Wilson, “in the Holy Scriptures, which we ought to value them for; because that convinceth us that we are not to hope to understand them, without a light from God, which we must ask from God, and fit ourselves to receive it.”

It is quite unnecessary for me, even if I were sufficiently acquainted with the Bishop's writings, and otherwise competent and qualified, to pursue the subject, as you can have recourse to many able reviews and replies, which this new, or rather renewed, assault on the record of all we know, or can

know, of the way and will, the works and designs of Almighty God, our Heavenly Father, has called forth. Some of these, kindly sent to me by their authors, I have read; and, if it should appear a somewhat unphilosophical method of coming to a conclusion on the merits of a book,—I mean by reading only the replies or reviews, without studying the book itself,—let me hope that none of you, or of your friends, will adopt the opposite, and, on such a question as the truth and authority of Holy Writ, far less excusable, practice of reading and receiving the objections and difficulties, without a careful examination of the answers which have been written and published; answers so numerous, learned and weighty that we might almost excuse and be thankful for the misdirected judgment and misapplied talents, which have given occasion for them.* In my last charge to your brethren in Newfoundland, I ventured a few remarks on a kindred production, the much-talked of “*Essays and Reviews*,” which (remarks), as you have been supplied with copies of that charge, it would be doubly useless to repeat. Let me, however, again remind you that the danger, against which you have to guard yourselves and your congregations, is not so much the denial, as the neglect, of the Revelation. Few comparatively will deny the fact of a divine Revelation,—a declaration by God Himself, through His prophets, and evangelists, of His ways and

* Since delivering this charge I have been informed, on good authority, that some fifty or sixty years ago several copies of T. Paine's anti-scriptural publications were brought to Bermuda, which, being read without any opportunity of studying the replies or reviews, produced an unhappy impression on minds not very well informed on such subjects. Had such works as “*Watson's Apology for the Bible*” been circulated at the same time, it would have been impossible that the scoffs and sneers of that bold but shallow infidel could have taken root, as alas! they appear to have done, and have brought forth their poisonous fruit. (Though to use the words of Paley, “*Who can answer a sneer?*”) There is precisely the same danger in the same day, against which I earnestly entreat you to provide, by taking care, as far as you have the means and opportunity, that the answers to these new, or renewed attacks, be introduced and read. The result then, I venture to predict, will be very different.

they commonly are upon ignorance, are offences but one degree less injurious, while they are far more likely to be entertained, than the depreciation or disbelief of Holy Scripture ; and it behoves us to be on our guard accordingly. And while, with our numerous and urgent occupations, it is idle to aspire to the learning and wisdom which can only be attained by much study, in retirement and leisure, you ought to be prepared to meet the popular objections, as well in reference to our creeds and articles, as to the sacred deposit of revealed truth, from which they are derived. And I am not sure that such preparation may not be specially requisite among people, who, from isolation and small opportunities of information, whether by books or intercourse with men of enlarged views and real learning, cannot easily divest themselves of prejudices, or solve the doubts and difficulties, which alas ! are published and propagated everywhere. You will, I trust, be prepared accordingly, and at least, as admonished by an Apostle, "*be ready always to give an answer to every man that asketh of you a reason of the Hope that is in you.*"

Before I revert to matters of local or personal concern, I would wish to mention an event in a neighboring diocese, to which circumstances that happened here may add some special interest, if not importance. Most of you will, I doubt not, remember the visit of a certain President of a Wesleyan Conference in British North America, who, in consequence of my declining to receive him in that capacity (though quite ready to receive him as a private gentleman) thought it necessary, or expedient, to magnify his office, by a letter or letters in the newspaper, exalting it above that of a Bishop, and denouncing at the same time all the pretensions of episcopal rule and authority. I did not at the time feel myself called on to reflect upon the writer, or reply to his animadversions, and I have no intention of doing so now. What I wish to inform you is that, since that event, two sons of this gentleman have received episcopal ordination, and were, when I passed through Halifax on my way hither, and I presume still are,

doings, His holy will and purpose, His wonders and the judgments of His mouth,—few will deny that “all scripture is given by inspiration of God,” but many (alas! how many) do, and will, neglect that Revelation they profess to receive and believe, do and will “turn away from Him who speaketh from Heaven.” I should hardly know how to congratulate you on the absence of doubt and denial, if they are prevented only by neglect and indifference.

Near akin to the error, if I should not say of sin, creating doubts and difficulties in respect of the authenticity and authority of the Holy Scripture, is that of depreciating the decrees of councils and synods, by which the Catholic Faith has been cleared and maintained. An error in one respect more dangerous than the former, because it creates no alarm, but on the contrary is received with favor, as an appeal to individual judgment, in matters, where, it is supposed, every man is at liberty to judge. And, with sorrow and shame I confess it, this error prevails in the writings and teachings of some, I cannot say learned but, much admired Professors of my own University. Thus writes Professor Stanley in his Lectures on the Eastern Church, “the fact (?) that the whole Christian world has altered the creed of Nicæa and broken the decree of Ephesus, without ceasing to be Catholic or Christian, is a decisive proof that common sense is, after all, the supreme arbiter and corrective even of Œcumenical Councils.”* Common sense, it is sometimes said, is the most uncommon sense; but inasmuch as every man, or surely every professor, is supposed to possess it, it is easy to see what would become of our creeds and canons, if the decrees of councils and synods were subject to such “correctives.” I am persuaded that this laxity and latitudinarianism, grounded as

* To the same professor we are indebted for the information that the “Savoy was the cradle of the English Liturgy.” Those who remember the declaration of the Divines assembled at the Savoy, on their separating, *re infecta*, will acknowledge that a cradle rocked by such nurses would have been a very uneasy one, and that our Book of Common Prayer would have had small chance of coming out of it.

licensed to officiate as priests, one in the Diocese of Fredericton and the other in the Diocese of Nova Scotia.* We cannot doubt that both were well instructed in the rules and principles of Wesleyanism, and must have felt special reluctance in abandoning their father's profession and repudiating his views and claims; and we may value their convictions and conduct accordingly. And I think we shall all admit, as I do very sincerely, that in giving his two sons to the ministry of the Church, the President of the Conference has made sufficient amends for those slighting reflections he indulged in against us, or, if you please, against myself. In connection with this subject I have the satisfaction of stating that another distinguished Minister of the Wesleyan Society in England has given one of his sons to the ministry of the Church in my diocese, who is zealously conducting a mission on the self-supporting system; that is, relying on his people, all fishermen, for his maintenance: while another of that gentleman's sons is, and has been for several years, a highly esteemed clergyman at home.

Suffer now a few remarks on matters of more immediate local interest.

I desire, in the first place, to thank you for the answers you have furnished to those numerous, and, I fear, rather troublesome, questions, I addressed to you, in reference to your duties, and the condition in general of your parishioners and congregations. I have gained from those answers much useful information; and, if I may venture to hope (as one of you kindly suggests) that the questions may direct your attention to some means and methods of pursuing more successfully the great ends of your holy calling,—this twofold benefit will, I trust, plead my excuse.

The great and increasing conviction I have (may I not say we all have?) of the benefit and blessing of Confirmation, after due preparation of the candidates, will always justify, if

* I have since learnt that both these clergymen are now licensed in the Diocese of Nova Scotia.

not demand, a few remarks on that subject. I have every reason to believe that increased pains have been taken (may I add, and more prayers used ?) in "procuring and making able" the candidates ; and, if so, the benefit and blessing cannot fail to be proportionably greater to them and yourselves.

The numbers you have returned as confirmed in your respective parishes in 1862 (at my last general Confirmation) agree with my figures in every case but one ; in which (one) the difference is considerable, and the list retained (if any) cannot be correct. The aggregate number is not, and I fear will not be, (even with the addition of those confirmed two years ago in Paget and Warwick, and of those yet to be confirmed in Smith's and Hamilton), double, as it should be, that of 1862. Omitting Smith's and Hamilton, the aggregate of 1862, after an interval of only two years, was 233 ; while the aggregate of this year (including those of Paget and Warwick in 1864) only amounts to 350. This circumstance seems to point to the advantage of the biennial Confirmation, and there are other considerations which recommend the more frequent administration. I observe one parish presenting at the two last Confirmations, in all, only 23 candidates (10 and 13), while three neighboring parishes in succession, with but few more Church members (one of them with a considerably less number), have presented respectively 85, 56 and 47 : a phenomenon I know not how to account for, except perhaps by the overwhelming duties and responsibilities of the parish annexed to that in which I observe and lament the paucity and uncomfortable disparity. And I point out the circumstance as a striking evidence of the necessity of a different arrangement, in short of a sub-division, of the Rectories.

Although I profess not to make the age of candidates a criterion of fitness, and of the propriety, or otherwise, of presenting them, I have become more convinced, by longer

observation, of the inexpediency of allowing them to come forward under the age, at earliest, of fifteen years complete ; unless they are also prepared, with the approval of their Minister and parents, to proceed at once to the Holy Communion. I have been strengthened in this conviction by finding in the very instructive Life of Bishop Wilson, lately published by the author of the Christian Year, the following injunction to his clergy, a few years only before the close of his long and laborious ministry : "The Bishop requires that the clergy shall for the future recommend none to Confirmation, but such as are fifteen years complete, and well instructed in the Christian religion, and fitted for the Lord's Supper." I am pleased also to find required, by the same great authority, what I have on some previous occasions recommended to you, that "the names of all persons confirmed shall for the future be recorded ;" he adds, "in the Church registeries." I have been content to recommend a private record, but in a book, not on loose papers, and with a column, or space, for entering the time of each person's first Communion, and any noteworthy circumstance of the subsequent life and behaviour. And I am thankful to know that I could refer to one clergyman's record where the name of every person I have confirmed in his parishes, from my first visit, in 1845, to the present time, is duly registered ; and the column or space specified, and used as specified, above ; *i.e.*, with notice of the first Communion, the death or departure from the parish, and, in some cases, the fall or falling away, and consequent suspension from the privilege of Holy Communion. I hope that others of you have a similar record, similarly kept and used ; but it is right to mention that the one I allude to was begun at the commencement and continued to the close of his ministry here, by the late Rector of Paget and Warwick, and has been taken up with like purpose, by his worthy successor. These, with several other matters of parochial interest, such as—the numbers of communicants at each Celebration,—the

amount of collections—the names of preachers—the names and abodes of women churched, &c.,—my experience enables me to say may be entered in a waste book, kept in the Church, with very little trouble, and may occasionally prove of much value; particularly to the new Rector.

To the very important question, “How many of those confirmed in 1862 have since become communicants?” the answers are so widely various as not to afford any data on which to found generalization. In one Parish, and not a small one, and from which the number of candidates presented was not inconsiderable (32), all of both sexes appear to have become communicants: in another parish, of a large number of colored persons confirmed not one has proceeded to Holy Communion. Is this difference to be ascribed to the fact of a class for special instruction and preparation for Holy Communion in the former case, and the want of such a class in the latter? Whatever may have been the cause or occasion of such a difference (and I by no means impute the deficiency to neglect on the part of the Rector) it seems to point to the necessity or expediency of acting on my recommendation, indorsed by the wisdom and piety of the aged Bishop of Sodor and Man, of presenting only such candidates as are “instructed in the principles of the Christian Religion and fitted for the Lord’s Supper,” requiring them also to attend for further instruction after their confirmation. I have on some former occasions provided tickets, or cards, to be given to the candidates, on which the day of confirmation might be entered or registered, and also the day of first coming to the Holy Communion. Such tickets returned, or delivered, to the candidates after the confirmation, with a text of Scripture printed or written on them, serve, first, as a direction to the next more important step to be taken, and, afterwards, to the obligation and privilege of continued and frequent communion, the source if rightly understood and prepared for, of benefits and blessings otherwise unattainable.

I should be glad if this means, among others of more importance, could be resumed or adopted.

There was a circumstance, of which I took notice at almost every confirmation, of a very gratifying character, which I desire to allude to as conveying warning or counsel beyond what relates to the service itself. I refer to the general use of the Prayer Book, by which the candidates were enabled to follow and join in the service intelligently and devoutly. And the use I would make of this circumstance (which I know how to appreciate from having too frequently observed a different behaviour) is to impress upon you the duty of providing (as best you may and can) for the instruction of the rising generation, first in reading, and then in understanding their Book of Common Prayer; and I scarcely need add that without schools such instruction will be hardly attainable. The behaviour of the candidates was in other respects very becoming, and gave evidence of due and careful preparation. I could only wish your churches were better adapted for the reverent administration. With the exception of Somerset, and Warwick, they are most inconvenient, and must seriously interfere with the attention and decorum which are so desirable, and, I believe, by all concerned so desired.

To make the Prayer Book understood I would, if I saw any prospect of carrying it into effect, most strongly insist on the duty of public catechizing, as enjoined by our Church both in the rubric and canons. It has long been observed in my cathedral, (indeed ever since its consecration) on the first Sunday of every month, after the Second Lesson of Evening Prayer, instead of a Sermon; and is now similarly observed *every Sunday*, with, I trust and believe, the desired beneficial results. But the single service in each of your churches would render, I presume, the substitution of catechizing for afternoon sermon objectionable or unacceptable, and I shrink from desiring, or recommending, any addition to your present fatiguing duties. I will only, therefore, observe, that the

practice of catechizing on Wednesdays and Fridays in Lent, which one of you I remark continues to observe, (though falling very far short of the requirements of the case, and the rule and injunction of the Church,) may be of some value, if merely in bringing the children before you, that you may know them and be known of them, and that they may hear for once the shepherd's voice. Let me, however, repeat the warning I gave in the first charge I ever addressed to you, that the teaching of the Sunday-school by no means relieves you of the duty, or supersedes the necessity, of further catechizing: rather, I would say, the reverse; inasmuch as it is of much importance to ascertain as well what your children have, as what they have not, learned; and to correct, or supply, as the case may require.

I observe great variety in your times of administering what the Church calls, and intends to be, *Public Baptism*. Some administer only after the Second Lesson of Morning and Evening Prayer, another, it seems, only after Morning Prayer, and another before, or after, or in the service. I need not tell you which of these practices, and which only, is agreeable to the Rubric and rules of the Church: and why a rule regularly observed in one place should be as regularly disregarded in another, or why a rule of the Church, proper and possible in every place (at least in this Colony), should be disregarded at all, I do not like to enquire. May I be excused for mentioning that in my Cathedral, which is also the Parish Church of St. John's, and in which the Baptisms are numerous, public Baptism, or Baptism in the Church, is and always has been administered only after the Second Lesson on some Sunday or other Holy day; and no distinction made between the poor and the rich,—a Governor's children have been baptized at the same time and place with those of the fisherman, and no difficulty or objection made. I observe further by your returns that while some of you make a marked distinction between the children born in or out of wedlock, (in declining to baptize the latter with those of married parents,)

such a practice is by others deemed impossible. On this point I hesitate to give advice ; the Church having prescribed no rule, unwilling, we may believe, to provide for or recognize cases of immorality. I will only venture to say that every distinction which is proper and possible, should be made ; to shame, and, if it may be, reclaim the guilty. And if it is reported commonly that there is this sin among you, we are reminded by an Apostle that it is our duty, not only to mourn, but to mortify, as we may, the sinner's flesh ; "that the Spirit may be saved in the day of the Lord." "Put away from among yourselves," he adds, "that wicked person." It is a sin which seems to demand here some special efforts for its chastisement and correction. I conceive that you are more than justified in refusing to Church any woman who is the mother of a child before marriage. Something also may be done through the clubs, or societies, to which the guilty parties belong, that is, in the way of correction ; a rule being established for their exclusion or suspension : but, for prevention, next to the direct sanctifying influence of religion, nothing, I conceive, so good and useful as domestic visitation ; by which you might hope to create, in the neglected poor, feelings of self-respect, while you would reform those habits and modes of living which almost of necessity superinduce licentiousness and immorality. In short, from house to house, as I have said in former charges, or, if you please, from cabin to cabin, is, in my humble judgment, the method and means always and everywhere, but particularly in this Colony and at this time, most sure and safe of helping and benefiting the poor, in the concerns of their bodies and their souls. And in respect of that duty, which we all justly esteem of so much importance—the attendance at public worship—it has been truly said, though in homely words, "a house-going parson makes a church-going people."

To assist you specially in this domestic ministration, but also in every personal service to, or for, all the members of

your flocks, I could wish that you were all provided with a "*Speculum Gregis*," in which might be entered the names of all heads of families, their residence, occupation, whether confirmed and communicants, the number of children, male or female, how many attending school, etc. Printed books may be obtained with columns for all these particulars, which, once filled up, would save much trouble, keeping you acquainted with both the sheep and lambs of your flock, and recalling to your mind their state and wants, both temporal and spiritual; and procuring for them perhaps, as occasion might require, a special remembrance in your prayers.

In explanation, perhaps I ought to say in excuse, of the enquiry into the books you study, as helps to the knowledge of Holy Scripture, (to which the answer, "such as I can obtain," is very suggestive), I would be allowed to mention that, knowing the difficulty you have in obtaining modern publications, whether on the interpretation of Holy Scripture, or, specially, on the work of the ministry, I ordered before my arrival a considerable number of such books as I thought might be useful to you, and not likely otherwise to reach you. I regret to say they have not arrived, which I am unable to account for, as the order was forwarded from Halifax the first week in December, and I have every reason to suppose duly reached its destination.

In excuse of the enquiry about your sermons, I may remind you that, (except the Minister of this Church,) you never give me the privilege of hearing them; and as I know the appetite which exists among our neighbors on the continent for sensation preaching, I thought it not amiss to call your attention to the great duty and great privilege (is it not so?) of preaching the Gospel *to the poor*, of following and imitating, as best we may, Him, who declares He came down from Heaven, or rather was sent, for that purpose. And I would observe that, with this object in view, we may, and should, have regard not merely to the matter, but the

manner,—to delivery as well as to language and doctrine. Rapidity of utterance, whether in reading or preaching, and the neglect to sustain the voice to the end of a sentence, will leave our hearers—but particularly the unlearned—as much in ignorance, as the use of fine language or abstruse argumentation. And the “plainness of speech,” of manifold significance, which the great Apostle used, is as necessary for the rich and learned, as for the poor and simple, if they are to be convinced and converted, and pricked (as they should be) in their hearts. “I would rather,” said Bishop Wilson, “send my hearers home smiting on their breasts, than preach the most eloquent sermon in the world.”

With reference to other ways and means by which your labours and services may, with God’s blessing, be rendered more effective for the great end and object of the Christian Ministry, which is the glory of God in the salvation of immortal souls, you are all agreed in one point, (though one of you prefers to speak only for himself,) that an increase in the number of the Clergy, which I presume implies also an increase in the number of Rectories or Livings, is indispensably necessary. In this sentiment I have already expressed my entire concurrence; and it appeals to the reason and religion, to the mind and the heart, of every man in the Colony, who believes that the great ends and objects I mentioned may be, and who desires they should be, promoted by the Ministry and Ministers of the Church. I cannot conceive how any of your friends and parishioners who, I will not merely say “know you who thus labour among them, and esteem you,” as they should do, “very highly in love for your works’ sake,”—but how any man who loves his country or his Church, or his own soul, can be content to witness the insufficiency of your over-tasked exertions and services, without demanding further help and succour for themselves and their children, in their own first and best, because eternal, interests.

Other suggestions which might be made (some of which have been made by yourselves), such as better accommoda-

tion for the poor in your Churches,—the seats free, or, at least, not sold,—an increase in the Sunday services,—more friendly or brotherly intercourse and co-operation on the part of the Clergy themselves,—association and consultation with the Laity for the support and advancement of the Church and religion, in which the education of the poor would necessarily be included—all these are matters which deserve, to be seriously considered by and among yourselves, and to be brought, as approved and thought practicable, under the consideration of those members of the Church and community, who can assist in, or promote them.

I do not profess to sympathize with that fear of giving offence, especially in those whose duty it is to reprove and rebuke, which passes by faults and failings, or extenuates them, with an affectation of charity, where charity has no place. “*The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.*” I venture to think, and to say, that this fear of giving offence, or, as I would call it, want of moral courage, is one of the evils of this Colony, (as I suppose it is, more or less, of every small community,) which it is your duty, both by precept and example to correct; specially by bearing to be told your own faults or failings, and thanking those who disclose them to you. The Scripture saith “*He that hateth reproof is brutish.*” Must I ascribe to this fear of giving offence, the too common neglect, not of traditions only, but of Rule and Rubric; in the omission of notices, and alteration or abridgment of offices in the Church? That such neglect may, in some cases, be popular and acceptable, I can believe, but not that it is calculated to make you respected and useful. Who more strict in his observance of the Church’s Rules, than the late Rector of Paget and Warwick, and who more respected, and, by God’s grace useful in his generation? Whose memory is more fondly cherished in this place than that of the former

Minister of this Church, who was ever gently consistent, while consistently gentle. Some persons, I am aware plead the authority of the great Apostle who "*was made,*" he tells us, "*all things to all men, that by all means he might save some :*" but, in the first place, the Apostle had not bound himself, and was not bound, by Canon and Rubric ; and, in the second place, he by no means gives us to understand, or permits us to suppose, that, by being made all things, he made, or suffered others to make, changes in the Rules or Ordinances appointed by authority for edification. Quite the reverse. Thus he writes to the Corinthians : "*Now I praise you, brethren, that ye remember me in all things, and keep the Ordinances, as I delivered them to you.*" And after severely rebuking those who, coming together into one place, professedly to eat the Lord's Supper, had partaken of the bread and cup of the Lord unworthily, he adds, "*the rest will I set in order when I come :*" and in another part of this same Epistle, "*Let all things be done decently and in order.*"

It can only be want of due consideration that allows any person ministering in God's House, and particularly at the Holy Table, to be unmindful of proprieties of dress and demeanor. I am aware that some clergymen, thinking more of the person than the office, have regarded indifference about costume as an evidence of humility, or that to be precise and particular in such matters is but pride and pedantry. We do not argue in this manner, when invited to a great man's house ; and I think we should all shrink from placing our elbows, or a soiled pocket handkerchief upon his table ; and I feel satisfied if such liberties are taken with the Holy Table, they can only, as I have said, result from the want of due consideration. But they have the effect, I am persuaded, more or less, of making our congregations indifferent about decorum and reverence ; as seen, for example, in sitting during the prayers ; a practice I have observed with regret common in the Churches of this Colony, and which we must all allow to be contrary to the rule of our Church and

Holy Scripture, and to the ideas of decorum and reverence in which churchmen are brought up. I may perhaps extend this remark to the furniture of your churches, and particularly to that in which you are more immediately concerned,—the Bibles and Prayer-books in your Reading-pews and Pulpits. I have been grieved to see, especially in the latter, books which I feel sure you would not allow to remain for a moment on your tables in your houses. And here again you must expect the evil to extend, and I do not know how you could complain of it, in your congregations, (I mean, an indifference about the condition of their books, even their Bibles and Books of Common Prayer,) or how you can reconcile this indifference about the exterior with the due reverence of, and regard for, the contents.

I have observed with surprise that the names of persons desiring the prayers of the congregation in any affliction; or returning thanks for any special mercy, are frequently, I believe commonly, concealed, by which it appears to me the very object of asking the prayers of the congregation and of returning thanks in the Church is defeated. For surely the object in the first case is to awaken the sympathy, and engage the petitions of the congregation, specially and particularly for the individual or individuals; inasmuch as the prayers of the congregation are always put up for all sick and afflicted persons; and the object of returning thanks in the Church is that the congregation may rejoice with and for the person, and be witnesses of his or her grateful acknowledgments. I hope we may take for granted that all Christians desire to return humble and hearty thanks to Almighty God for any and every mercy vouchsafed to them; but when a special mercy is to be specially acknowledged, it seems strange that we should know only that the acknowledgment proceeds from a male or female, or, knowing no more, that we should be informed so much.

Pardon me, my brethren, if I have proceeded to greater length than you expected, or desired.

I end as I began ; I am not sanguine ; I entertain but little hope that all, or anything that I have said will be of use. I wish I could have spoken better and to better purpose. Perhaps it would have been better if I had spoken less, or less plainly ; but when the heart is full, the mouth will speak, and mine, at least, will speak out. I have not refrained, and never will refrain, from telling you your duties and dangers, your failings and short-comings ; openly, or privately, as the occasion may require and justify. And if in return I receive no thanks, but, as it may be, the reverse, I have the testimony of my conscience that, next to my care and concern for your people, and, let me add, not the least for the poor men of color, I have no greater desire than to be useful and acceptable to you. In a few days (if it so please God) I shall have left you, and I never left you with greater pain and reluctance ; not for any comfort or gratification I have had, or should expect to have, more than usual (God knoweth), but because I perceive and feel more than ever before your need of succour and sympathy, of help, direction and superintendence. I can only hope and pray that God Himself, our Heavenly Father, will be, and do, all this and more for you and your people ; or raise up, if it be His blessed will, a more worthy instrument than myself, for the promotion of these and all His holy and gracious purposes, in and by you, through Jesus Christ our Lord.

APPENDIX.

SUMMARY OF THE CONFIRMATIONS.

	WHITE.		COLOURED.		TOTALS.
	MALE.	FEMALE.	MALE.	FEMALE.	
MARCH.—Monday, the 19th.					
Pembroke	4	16	15	39	74
Devonshire	1	6	2	2	11
Tuesday, the 20th.					
St. David's	2	4	10	5	21
St. George's	14	12	9	19	54
Thursday, the 21st.					
Paget	7	7	7	11	32
Warwick	1	1	4	6	12
Friday, the 22nd.					
Sandys	32	24	30	32	118
Southampton	3	11	8	13	35
APRIL.—Monday, the 9th.					
Hamilton	3	7	0	5	15
Smith's	1	3	0	9	13
1864.					
Paget	3	6	3	11	23
Warwick	1	4	2	13	20
	72	101	90	165	428

N. B.—Of those confirmed in St. George's, 2 were soldiers ;
and of those in Sandys, 17 were sailors.